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Addressing as a Speech Act: Similarities and Differences in Turkish and Arabic

The article examines the address as a type of speech act. A comparative analysis of nominative forms of address and forms of address to the addressee in Turkish and Arabic was carried out, which are used in the speech etiquette of Turkish and Arabic in the informal sphere. On the basis of the comparative analysis, we came to the conclusion that many norms of etiquette, which refer to the field of gender relations or to the family and domestic sphere, in Turkish and Arabic have differences. The appeals used in speech carry more information about the social status of communicants, their relations with each other. In Turkish and Arabic etiquette, the form of address is chosen depending on the communicant: very important is not only the social status, but also age, gender, education and place of your communication. As examples, we present addresses that play a crucial role in the act of communication, as a segment of speech that serves as a signal to start communication, a form of speech to attract the attention of interlocutors, or to accentuate attention.

Keywords: address, speech etiquette, speech situation, family ties, communicating, speaking out, Turkish, Arabic

Introduction

In the process of globalization, economic, social, scientific and cultural relations of the Republic of Kazakhstan with the world community: Turkish and Arabic countries are rapidly developing. When we enter into communication, we relate to the interlocutor from the position of values and understandings that characterize our culture and traditions. Every culture has its own standards, its own rules. For this reason, a comprehensive study of speech etiquette in a comparative aspect plays an important role in modern conditions, when intercultural and interethnic contacts become determinants of the coexistence of nations and nationalities. Each nation has its own system of rules of speech behavior [1].

The theoretical substantiation of etiquette as a culture-forming factor, the scientific description of the forms of etiquette was carried out by A. Baiburin, A. Toporkov [2].

E.S. Vetrova made an analysis of these units on the material of the Lezgin and Ukrainian languages in the communicative and semantic aspect [3].

A.M. Tuzlu believes that the etiquette formulas form the basis of Turkish speech etiquette, conditioning the relationships between people [4].

N.A. Kholikov considers politeness as a way to prevent conflicts, so it can be an object of study of the science of linguoconflictology [5].

M.N. Serebryakova in her article “About some features of ethno-etiquette among modern Turks” considers the problem of non-verbal elements in Turkish communicative situations: “Combining with the speech components of speech etiquette in situations of greeting, farewell, treating a guest, etc., non-verbal means of behavior complement them and together with them form a single system of a particular ceremonial. At the same time, each component of language, such as a handshake or a kiss, combined with facial expressions, eyes, head nods, the position of hands, shoulders and other gestures can convey different shades of meaning, specific features of etiquette in different circumstances and in different social environments. But in general, these means of verbal and nonverbal forms of communication are aimed at performing one main task — to carry out the act of this communication” [6; 247].

And in the Arabic tradition gestures can be etiquette permissible and impermissible: Arabs tend to stand or sit as close as possible to their interlocutor, so that during a conversation one can touch him with his hand (if both interlocutors are of the same gender) [7; 15].

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Each nation has its own peculiarities of behavior, reflecting the specific culture of the participants of communication. Each nation has its own rules and norms of behavior, characterizing the peculiarities of its culture. But there are universal categories of politeness, defining the specifics of a given society, its mentality. These categories of politeness in each nation have their own history and development. Here the comparative analysis of semantic connections of politeness category in different languages is of great interest.

Addressing is one of the important attributes of politeness. It precedes communication, signals the beginning of communication, it is present in the course of communication to express certain feelings and characteristics, serves to accentuate the attention of interlocutors. Address to people in speech etiquette is a certain word or phrase, which names the addressee and is characteristic of the national linguistic culture. Its forms in the language may change throughout history.

However, there has been no comparative analysis of nominative forms of address and forms of address to the addressee in Turkish and Arabic, which are used in the speech etiquette of the Turkish and Arabic languages in the informal sphere.

The aim of our research was to create a holistic view of addressing as a linguistic unit considered from the point of view of the peculiarities of its functions in the sphere of family discourse. Therefore, the material of the study was the types of references used in the Arabic and Turkish families.

Material and research methods

The material of the study was forms of speech etiquette in Turkish and in Arabic. The method of comparative study of the formulas of speech etiquette, the method of semantic analysis of dictionary definitions were used as the main method. When characterizing the use of the studied clichéd units of speech etiquette the comparative contextual analysis and the general philological method of interpretation of speech formulas are used.

In the study of verbal and nonverbal communication we relied on the works of researchers: A.A. Akishina, T.V. Larina, V.E. Goldin, N.I. Formanovskaya, R.A. Yakobson [8, 9].

In the linguistic literature under the address is understood the name of the real or supposed addressee of speech, organized according to the laws of the language, used in speech communication to attract the attention of the person to whom the speech is directed, to cause him a certain reaction to the subsequent messages, or to force him to commit an action, dictated by the conversational situation.

National speech etiquette is an evolving system. The changes occurring in it are caused by a number of factors, which can be divided into two groups: social and linguistic. The social factors include changes in the political structure of society, the activities of various social movements, the mutual influence of national cultures, the development of the media and the growth of their role in society. Linguistic factors are related to changes within the language system itself, and the leading one among them is the tendency to save time and efforts of the speaker.

Many scholars have drawn attention to the need for a comparative analysis of the speech etiquettes of different languages. The need for such an analysis was also pointed out by R. Jakobson: "...when choosing a theoretical basis and a corresponding method of comparative description of languages, it is necessary first of all to determine the goals of research, of course, we will not use a more complicated theory than the chosen goal requires, and vice versa" [10; 42].

Results and Discussion

At the present stage of development of the linguistic sciences, when the problems of language as a form and environment of human activity remain in the focus of attention of scientists. Any study of discourse in a particular sphere of human activity is capable of discovering something new in already known linguistic phenomena.

For many years, circulation has been treated in linguistics as a private phenomenon and evaluated according to theories developed on the basis of other linguistic units. Since many scholars have paid attention to sociolinguistic problems and with the emergence of a large number of fundamental studies on colloquial speech, the problem of address has become one of the most important. At the same time, there is a constant rethinking of already established positions in linguistics, and a search for new approaches to the study of traditional problems.

N.I. Formanovskaya believes that the purpose of addressing is to establish contact with the interlocutor, for which language forms are used. These forms serve to demonstrate the relationship to each other communicants. The reason for addressing depends on the relationship, professional activity, the name of the person.

When addressing the addressee, it is not necessary to name the addressee; you can use such words as “Pardon”, “Excuse me”. They have the same function as addresses. Addresses appear on the basis of words, they are the person or subject to whom the speech is addressed. In this case, not just a word-name is used, but a kind of speech action (speech act) is undertaken, consisting of an appeal and a name at the same time, which must necessarily be followed by a text [11; 121].

The etiquette framework of any communication between two (or more) people involves the observance of certain norms of speech etiquette, the main elements of which are the formulas of address, setting the initial nature of the relationship between the communicants and contributing to the successful establishment of contact, comfortable communication in the process of communication and its adequate completion.

Addressing has a universal character, refers to one of the units of speech etiquette, used in speech to establish contact between members of society. All types of appeals are used to create a connection, communication and definition of the social framework between communicants [11; 34].

Speech act of address, unlike other speech acts, does not form a complete statement. Implementation of this speech act requires a text. The speech act of address is semantic performatives with open textual valence. The illocutionary function of the speech address is to attract the attention of the addressee in order to establish contact.

Appeals have several functions: first, appeals allow us to emphasize the social status of the interlocutor; second, appeals are used to attract attention; third, to mark changes in the discourse; fourth, appeals are used to greet the addressee.

The addressee's choice of form of address depends on his attitude toward the communicant. Social status, level of education, age, gender, and communication environment also play a major role.

Appellative function of speech etiquette is linguistic units that are used to attract the attention of the listener. This function of speech etiquette is mostly realized along with other language units that have the same function as the words of address. In language communication, we first try to attract the attention of the listener or to draw the attention of a group of people to ourselves or a second person. To do this we use certain linguistic units. In Arabic and Turkish when addressing, we use not only the name of a person but also words of friendship, companionship and kinship. In this case, different linguistic units are used, which indicate the social status of the communicant and his emotional response. In Arabic, the use of the particles in the use of an address is as follows: يا [ya] (o), أي [ə iu] (, أ [ə] (, أيا [ə ya] (, هيا [haya] (, وا [wa] (, أ [ə] (, أيتها [ya əyuxa] (, أيتها [я əyuhata] [12].

In Turkish, **hey** [hey] (o) is synonymous with the interjection **ey** [hey]; it differs from it by being more expressive and somewhat familiar **Hey, dostum!** [Hey dostum!] (Oh, my friend!), **Hey!** ne yapıyorsun orada? [Hey ne yapıyorsun orada?] (Hey, what are you doing there?); **Ya** [I] (Oh! Hey!) expresses an appeal, an address: **Ya medet!** [I medet!] (Hey! help!); **Hiş, hişt** [Hish, hişt] expresses an appeal, an address: (Hey!, listen!); **Hu**, [Hu] expresses an appeal, a call (more often in women's mouths) (Hey! Listen to me!); **Hu, komşu hanım, evde misin?** [Hu komşu hanım, evde misin? [13; 365].

There are special forms of address, the choice of which is related to a particular situation, these are:

1. Names, patronymics, surnames;
2. Lexical words used to express respect to the addressee;
3. Appeals, connected with professional activity of the addressee;
4. Appeals, accepted in educational institutions;
5. Appeals related to age, gender, social role, religious nationality of the addressee;
6. Appeals to relatives;
7. Appeals expressing friendly, joking, affectionate, loving feelings towards the addressee;
8. Addresses belonging to the category of disrespectful or insulting [14; 102].

In Arabic and Turkish speech etiquette there is also a significant difference in the use of teknonyms, which is given to the parent by the name of their eldest child. For example: **ام انفال ام محمد ام** [ummu Mahmud], **ام انفال ابو** [ummu Dawud], **ابو خديجة** [abu Khadija], **ام خديجة** [ummu Khadija], **محمد ابو** [Abu Muhammad], **انفال ابو** [Abu Anfal], **حسن ابو** [Abu Hasan], **العزیز ابو** [Abu Aziz], **فاطمة ابو** [Abu Fatma]. These appeals are not translated into other languages. The first part of this reference is **ام** [ummi] — (mother) or **اب** [abi] — (father) of something. The names that we use as references are intended to identify a person, to distinguish him or her from others. Names serve the same purpose. They are direct descriptions that serve to distinguish the addressee.

In Arabic speech etiquette, we find examples of names that often do not coincide with Turkish names. In Arabic speech etiquette, the names **احم** [Ahmad], **علي** [Ali], **محمد** [Muhammad] (Ahmed, Ali, Muhammad)

are used to attract attention. Mostly proper names are used after the vocative particle **يا علي يا** [I Ali] (Oh, Ali).

Also, in Arabic speech etiquette addresses are used without a proper name, but with the vocative particle **o, ei: يا** [I ustaz], translated into Russian it looks like — (O, teacher). There may also be these variants: Vocative particle + address + proper name. For example, **يا علي استاذ** [I ustaz Ali] (oh teacher Ali): vocative particle + proper noun + address. For example, **يا زينب ياختي** [I Ukhti Zeinab] (about sister Zeinab): second person personal pronoun + vocative particle + address. For example: **ولد يا انت** [ənta ya valad] (you, oh boy), **يا عمي** [ya ammi Ali] (oh, Uncle Ali). Such appeals can be used not only together with proper names, e.g. **مهندس** [muhandis] (engineer), **حبيبي** [habibi] (my lover).

If you use second-person personal pronouns with words like **دكتور** [ducturus] (doctor), **استاذ** [ustaz] (professor), it adds a sarcastic meaning to the address.

The same phenomenon is also found in Turkish speech etiquette. In Turkish the function of the vocative particle is performed by the possessive affix **m**, which, attaching to the lexemes of address, gives them a tinge of respect, deference: **hocam** [hojam] (teacher), **efendim** [efendim] (my lord), **sayın bakanım** [sain bakanım] (Mr. Minister), **sayın başkanım** [sain bashbakanım] (Mr. President), or affectionate: **oğlum** [oğlum] (son), **kızım** [kızım] (daughter), **yavrum** [yavrum] (child), **babacığım** [babajigim] (daddy), **anneciğim** [anneciğim] (mommy) and others.

The forms of address can be used as a joke, swear words as a high style address. The use of diminutives and lascivious names is limited to a set of specific forms. In Turkish, the most commonly used are diminutive versions of names. For example: **Mikhail — Miko, Mematin — Memo, Abdullah — Apo, Metehan — Mete, Dilara — Diloş [Dilosh], Fikret — Fiko, Emine — Mine, Mustafa — Mistik [Mystyk]**.

A similar situation can be found in Arabic:

الصلح أبو صلاح، حماده محمود أحمد؛ — محمد الفتوح؛ أبو — فتحى المكارم؛ أبو -كرم الججاج؛ أبو يوسف، علي أبو حسين.

The exception is a special diminutive name form in Turkish, formed with the possessive affix **-m**: **Abıcım** (lit. My dear brother), **Hasanım** [Hasanim] (my Hasan), **Yavrum** [Yavrum] (my child), **Güzelim** [Güzelim] (my beauty), **Mehmedım** [Mehmedim] (my Mehmed).

When comparing the addresses used in Turkish and Arabic speech etiquette, a big difference was revealed in the formation and use of full official names. The Turkish language does not use the recipient's patronymic when addressing. Instead, such references as Sabri Hizmetli, Osman Yorulmaz, Muharem Ergin, Kenan Koç, Erol Erdoğan, Selcen Hatun, Nuri Çavuş, Seda Sayan, İbragim Sezer, Tuncay Öztürk, Salih Gün, Sezgin Akçay are used [15; 126].

If there is a need to address a person by his or her last name, the first thing to do is to pronounce his or her rank (if any), first name and last name. For example: **Başbakan Şükrü Saracoğlu, General Kâzım Karabekir, Profesör Sabri Hizmetli, Doktor Ali Özek**.

All of these forms are usually used in the following cases: 1) if the addressee is much older than the addresser; 2) if he/she occupies a higher social or professional position, senior in rank; 3) in an official situation.

The references to a person in Arabic speech etiquette do not coincide with the references in Turkish speech etiquette. This is explained by the fact that many Arab families do not have surnames. In such cases, the official name of the addressee consists of three or sometimes four names. Not only the proper name and the name of the father are used, but also the names of ancestors, including the name of the grandfather, the name of the great-grandfather: **ابن** [ibnu] (son). For example: **سن ابن** [ibnu Sin], **عباس ابن** [ibnu Abas]. This naming of the addressee usually occurs either in official documents, or on particularly solemn occasions. For example: **رضي الجسن بن محم بن الحسن الفضائل ابو الدين رضي** [Rada din Abu Fadail Al Husunusun bn Muhammad bin J], **زكريا بن فارس بن احمد فارس ابن** [Ibn Faris Ahmad bin Zakariya].

Let us consider the forms of address adopted in the speech etiquette of Turkish and Arab families.

1. Forms of address to parents.

The words mother, father in Turkish speech etiquette are used as a reference directly to parents. For example, **anne** [anne] (mother), **baba** [baba] (father).

In Arabic speech etiquette there are also **والد** (father), **والدة** (mother), but there is a difference in addressing parents in urban families and in rural, highly educated and less educated families. Thus, in upper-class families, parents are addressed using the French or English versions of the address: **Papi** [papi], **mami** [mami], **mam** [mom], **dad** [dad] — a common address to parents in this social stratum of Arab society, which, incidentally, is condemned by members of other strata. Other families, workers, or peasants, use **ام** [ummi] (mother), **اب** [abi] (father).

2. Addressing children: sons and daughters.

Parents have a sufficiently wide choice of references to their children as compared to children: children are somewhat limited in their choice.

In Turkish and Arabic speech etiquette, children are more often addressed by their full names, although diminutive names are used, but for very young children the diminutive of the full name is used. In Turkish speech etiquette parents quite often refer to children as: **oğlum** [oğlum] (son), **kızım** [kızım] (daughter), **yavrum** [yavrum] (child), **çocuğum** [çochugum] (child), **bebeğim** [bebeghim] (child),

- Aman **kızım**. Düşeceksin

- Feride **yavrum**; azıcık aşağı iner misin? Dedi.

In Arabic speech etiquette, this kind of address can be used by strangers as well as by parents to their own children, with the only difference that to one's own children these references are used if one wants the child to stop doing something, or ordering him to do something **ولد يا** (son), **بنت يا** [I binti] (daughter).

3. Addressing brothers and sisters.

Brothers and sisters are usually addressed by name. But such references as **abla** [abla] (sister), **kız kardeş** [kız kardeş] (little sister), **ağabey** [agabey] (brother), **erkek kardeş** [erkek kardeş] (little brother), **kardeş** [kardeş] (brother) are common and quite common with respect to both own brothers and friends, sometimes even strangers, especially among the young.

The Arabic **أخي** [ahi] (brother), and **أختي** [ukhti] (sister) are even more frequently used to refer to strangers or friends than to one's own brothers and sisters.

4. Addressing older relatives (uncles, aunts).

In Turkish and Arabic speech etiquette there is a very large number of addresses to aunts and uncles. This is because forms of address differ depending on the degree of kinship: it all depends on whether you are addressing maternal relatives or paternal relatives. For example: according to Arabic speech etiquette, a paternal uncle, the brother of the father, is addressed as **عم** [am] and a paternal aunt, the sister of the father is **عمة** [amma]; a maternal uncle, the brother of the mother is **خال** [hal] and a maternal aunt, the sister of the mother is **خالدة** [halatun].

In Turkish speech etiquette, for example, it is: **dayı** [dai] (maternal uncle, mother's brother), **amca** [amca] (paternal uncle, father's brother), **teyze** [teyze] (maternal aunt, mother's sister), **hala** [hala] (maternal aunt, mother's sister). — *Hiç, teyze, dedim, müsaade edersen seni öpeceğim* [16; 112].

The above references may be supplemented with proper names. For example, Fatma teyze [Fatma teyze] (aunt Fatima; maternal line, mother's sister), **Resül dayı** [Resül dai] (uncle Rasul; maternal line, mother's brother). A distinctive feature of Turkish communicative culture is the very frequent use of kinship terms in the process of communication within the family. All family members, whether they are related by blood or marriage ties, have their own names. At the same time in certain situations relatives may refer to each other by name and by the name of kinship. For example, Fatma **abla** [Fatma abla] (older sister Fatima), **Resül ağabey** [Resül ağabey] (older brother Rasul), **Hadice teyze** [Khadija teyze] (aunt Khadija; maternal aunt), **Ali oğlum** [Ali oğlum] (son Ali), Zehra **kızım** [Zehra daughter].

5. Address to grandmothers and grandfathers.

There is no variety of references to grandparents in Turkish and Arabic speech etiquette: **anne anne** [anne] (mother's grandmother), **nineciğim** [nineciğim] (grandmother), **babaanne** [baba anne] (father's grandmother), **dede** [dede] (grandfather), **dedeciğim** [dedjigim] (grandfather).

Equivalents in Arabic speech etiquette are **جد** [jad] (grandfather), **جدة** [jaddatun] (grandmother).

6. Addresses to father-in-law, mother-in-law, father-in-law and mother-in-law.

In Turkish speech etiquette to mother-in-law, father-in-law, father-in-law and mother-in-law they use the same references as to their own parents: **anne** (mother), **baba** [baba] (father). And in Arabic speech etiquette we use references that are used when addressing aunts and uncles.

Thus, formulas of address to relatives in both speech etiquette can be used both in relation to real relatives, and in relation to other persons — non-relatives. Such references are metaphorical in nature.

7. Forms of address that express friendly, loving feelings toward the addressee. Any person can distinguish the attitude of the person who addresses him — he treats the addressee with respect or observes politeness based on etiquette rules, thus devaluing his merits.

There is also a group of appeals that are used in certain cases. Such appeals are used when the speaker wants to express his love to the addressee. These are appeals that emphasize the addressee's external data; these also include appeals that note the addressee's mental abilities, as well as appeals that are addressed directly to children.

One of the most numerous groups is the references that express affectionate feelings towards. For example: *Değerli* [değerli] (Dear), *kıymetli* [kıymətli] (Dear), *azizim* [azizim] (Dear), *sevgili* [sevgili] (Beloved). Such references can be addressed to any person to whom they want to express their benevolence. They can be friends, loved ones, spouses, parents and children. For example: **Değerli** [değerli] (Dear), **kıymetli** [kıymətli] (Dear), **azizim** [azizim] (Dear), **sevgili** [sevgili] (Beloved) are the most neutral and widespread references in this group, because they can be addressed to any of the addressees mentioned above. For example, **Değerli dostum** [Değerli dostum] (Dear Friend), **Sevgili annem** [Sevgili annem] (Beloved Mother), **Sevgili kardeşim** [Sevgili kardeşim] (Dear Brother).

- **Sevgili annem!** Doğum günün kutlu olsun. Allah hayırlı uzun ömür versin.

In Arabic speech etiquette, the equivalent of this address is *حبيب* [habibi], *حبيبتي* [habibati], *عزيز* [azizi] (loved, beloved, dear), *عزيزتي* [azizati] (beloved, dear). It is used very widely between spouses, lovers, siblings, parents and children, friends, regardless of gender, the older addressee in relation to the younger, acquaintance or stranger.

There are also quite a number of references expressing love feelings: **Hayatım** [Hayatım] (my life), **meleğim** [meleghim] (my angel), **canım** [janım] (my soul), **kalbim** [kalbim] (my heart). These references are universal: **aşkı** [aşkı] (my love), **gözüm** [gözüm] (my eyes), **ciğerim** [ciğerim] (my soul).

In Arabic speech etiquette there is a quite large number of references expressing love feelings: *قمر* [kamar] (moon), *غالية* [ḡaliya] (my dear), *حياة* [hayati] (life), *حياة حلم* [hulm hayati] (imagination dream), *معجزة* [mu'jiza] (my wonder), *روحية* [ruhi] (my soul), *عيني* [aini] (my eyes), *عيني نور* [nuri ein] (light of my eyes), that is, they can be used both towards women and men and towards children in everyday communication.

The following group of references is used mostly towards children, but can sometimes be used between lovers as well, most of them are related to sweet food: *بسبوسة* [basbusa] (dessert), *عسل* [asal] (honey), *سكر* [sukar] (sugar).

In Turkish speech etiquette, **şekerim** [shekerim] (sugar), **tatlım** [tatlım] (dessert) are the equivalent of our references.

8. Addresses that belong to the category of insulting.

The term “insulting” is seriously used when the addressee intends to express fear, irritation, aversion or disapproval of the addressee.

Such insulting references are found in sufficient number in both Turkish and Arabic speech etiquettes.

Thus, for example, in Turkish it is: **nankör** [nankör] (ungrateful), **zevzek** [zevzek] (chatterbox), **tembel** [tembel] (lazy), **manyak** [maniac] (maniac), **miskin** [miskin] (coward), **namusuz** [namusuz] (shameless), **serseri** [serseri] (tramp), **deli** [deli] (fool), **aptal** [aptal] (idiot).

In Arabic *كلب* [calbun] (dog), *حيوان* [haiwan] (beast), *أحمق* [ahmak] (stupid, fool), *قذر* [kazirun] (dirty), *حمار* [chimarun] (donkey), *جبان* [jabban] (coward), *كسلان* [kaslyan] (lazy).

This list could be continued, but as it is, one can easily note an almost exact correspondence between the scolding addresses in Turkish speech etiquette and Arabic speech etiquette. It is also important that these swearwords become swearwords if the speaker uses them as such; otherwise they are ordinary words that do not have any obscene meaning in their meaning.

Most of the insults are addressed to relatives, neighbors and friends, i.e. to those who are quite familiar. Many swearwords are used by parents in relation to their children.

Rude appeals and swear words are sufficient in both speech etiquettes. The educated part of society tries not to use such forms of address in their speech. Nowadays, young people often use such references in their conversations with their peers: in a joking setting or in a conflict situation. For middle-class people, the use of such swear words is understandable in circumstances where people are highly agitated and unable to control their actions and emotions. While educated people avoid using such profanity in their speech, among the working population it is considered the norm.

This type of use is a very important mechanism to help counter the complexity of relationships that now arise in large cities, where one has to interact with a large number of communicators on a daily basis.

Conclusion

Forms of address, greeting and farewell are the most common units of speech etiquette, they serve to establish and maintain contact and contain important cultural information that allows the opinion of the social, age, gender, territoriality of the participant of the communicative act. Even within the unified Muslim culture, to which Turks and Arabs belong, they have developed, along with the general, their own specific cli-

chéd formulas of speech etiquette, the study of which is extremely important from the standpoint of linguocultural understanding of the specificities of these ethnic groups.

Many norms of etiquette are inherently universal and universal in nature. However, there are also a sufficient number of divergent views on etiquette norms. Moreover, these differences may be of a fundamental nature — those that relate to the field of gender relations or to the family and domestic sphere.

Thus, addressing plays a crucial role in the act of communication, as a segment of speech serving as a signal to start communication, a form of speech to attract the attention of interlocutors, or accentuate attention, a speech component to express one's attitude to the interlocutor — respect, affection, love, or a neutral attitude, and even more — dislike. All these feelings can be expressed through address. Having compared references in Turkish and Arabic we have come to a conclusion that there are similarities in the use of references to relatives. But there are also differences in addressing to aunts and uncles — to maternal and paternal relatives, i.e. to brothers and sisters of mother and to brothers and sisters of father.

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Қаратпа сөздер сөйлеу актісінің түрі ретінде: түрік және араб тілдеріндегі ұқсастықтары мен айырмашылықтары

Мақалада қаратпа сөз сөйлеу актісінің бір түрі ретінде қарастырылған. Түрік және араб тілдерінде бейресми саладағы сөйлеу этикетінде қолданылатын адресатқа түрік және араб тілдеріндегі атаулы қаратпа сөз тұлғасы мен қаратпа сөз түрлеріне салыстырмалы талдау жасалған. Салыстырмалы талдау негізінде гендерлік қарым-қатынас саласына немесе отбасы мен үй шаруашылығына қатысты көптеген этикет нормаларының түрік және араб тілдерінде айырмашылықтары бар деген қорытынды жасалған. Сөйлеуде қолданылатын қаратпа сөздерде коммуникациялардың әлеуметтік жағдайы, олардың бір-бірімен қарым-қатынасы туралы көптеген мәліметтер бар. Түрік және араб этикетінде қаратпа сөз тұлғасы коммуникантқа байланысты таңдалады: тек әлеуметтік жағдайы ғана емес, сонымен қатар жасы, жынысы, білімі және сөйлескен жері де маңызды. Мысал ретінде қарым-қатынас актісінде маңызды рөл атқаратын, сөйлеу сегменті, қарым-қатынастың басталуына сигнал ретінде қызмет ететін, әңгімелесушілердің назарын аудару немесе ерекше мән беру үшін сөйлеу формасы болып табылатын қаратпа сөздер келтірілген.

Кілт сөздер: қаратпа сөздер, сөйлеу этикеті, сөйлеу жағдайы, туыстық байланыстар, коммуникация, мәлімдеме, түрік тілі, араб тілі.

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Обращение как вид речевого акта: сходства и различия в турецком и арабском языках

В статье исследовано обращение как вид речевого акта. Был проведен сравнительный анализ именных форм обращения и форм обращения к адресату в турецком и арабском языках, которые используются в речевом этикете турецкого и арабского языков в неофициальной сфере. На основе сравнительного анализа мы пришли к выводу, что многие нормы этикета, которые относятся к области гендерных отношений или к семейно-бытовой области, в турецком и арабском языке имеют различия. Обращения, используемые в речи, несут большую информацию о социальном положении коммуникантов, их отношении друг к другу. В турецком и арабском этикете форму обращения выбирают в зависимости от коммуниканта: очень важное значение имеет не только социальный статус, но и возраст, пол, образование и место вашего общения. В качестве примеров представлены обращения, которые выполняют важнейшую роль в акте коммуникации, являясь сегментом речи, служащим сигналом к началу коммуникации, формой речи для привлечения внимания собеседников или акцентирования внимания.

Ключевые слова: обращение, речевой этикет, речевая ситуация, родственные связи, коммуникация, высказывание, турецкий язык, арабский язык.

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